Chalmers II, 1163

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The Fountaine and VVel-

ſpring of all Variance, Sedition, and deadlie Hate.

Wherein is declared at large, the opinion of the famous Diuine Hiperius, *and the conſent of the Doctors from S.* Peter *the Apoſtle his time, and the Primitiue Church in order to this age: expreſly ſet downe, that Rome in Italie is ſignified and noted by the name of Babylon, mentioned in the* 14. 17. *and* 18. *Chapters of the Reuelation of S. Iohn.*

Chap. 17. *verſe*

5 And in her foreheid was a name writter, a myſterie, great Babylon the mother of whoredome and abhomination of the earth.

6 And I ſaw the woman dronken with the blood of the Saintes, and with the blood of the Martyrs of Ieſus.

LONDON.

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TO THE RIGHT HONORABLE, AND noble Earls, the Earls of Huntington and Warwicke, Grace, Peace, & felicitie in the Lord Iesus.

RIght Honorable, the warres, rumors of warres, breach of brotherly loue, manifolde troubles and dissention growing euerie where through *Europe*, which is the part of the worlde professing Christ, argue the dissolution of all thinges premonished by our Lord not to bee farre hence distant. It behoueth therfore all good Christians considering the time, to be circumspect to watch and pray accordingly as vve are commanded by our Sauiour in these words. *Vigilate & Orate*: againe, *Estote prudentes, sicut Serpentes*. Be ye wise as Serpents, And we are deeplie to consider, from whence this venome and poyson floweth, which drunk and sucked in, by the space of many yeares passed, hath transformed, and as it were charmed the braines and sences of many men, that according to the words of the Prophet, seeing they see not, hearing they heare not, and vnderstãding they vnderstand not in matter concerning principally the saluation of their soules. The remedie of which mortall maladie consisteth in this, to knowe and search out the cause, and that knowen, to remooue the same, and then to apply medicine for curing of it. In all which pointes, (Right Honorable) I shew briefly in this small treatise, following the doctrine of S. *Peter* the Apostle, and the best learned and most approoued Authours opinions consenting & deliuered from age to age, which open the sinfull man, and misterie of iniquity, the onely cause of troubles, and not yet well perceiued, neither vnderstanded of the greater sort. Committing these my labours to your Honors tuition and

protection, whose zeale to true and sincere Religion, attentiue eare giuen alwaies to the Preaching of Gods worde, and laudable life concurring as sure testimonie, well knowen to the world, makes me bolde to dedicate vnto your L L. this Pamphlet, hoping that the booke beeing your own (as it is) and therefore the more to be desired to be read, and to come into many mens hands, whome all in generall, for your singular vertues, do reuerence, honour and loue, may profite, doo good, and perchance, conuert not a few from their obstinate opinion in cleauing to the wooriſhe Babilonicall Church, wherein rather of ſelfe-wil, than of any grounded reaſon they dwell and perſiſt. And on the contrarie ſide, confirme and eſtabliſh the others, whoſe hearts alreadie conducted by the holy ſpirite, ſee the light of Gods truth, and enſue it. And herein, with all humblenes, I make manifeſt my conſcience, according to the ſmall talent which vnto me is lent, & hope that my dutie, obedience, and good vvill to her Maieſtie, Lords of her Counſell, and my Countrey, may in the ſequel ſufficiently appeare. Praying God to ſend both your Lordſhips long life with encreaſe of honour.

Your Lordſhips moſt humble,

Chriſtoph. O.

The Fountaine and VVelfpring

of all Variance, Sedition, and deadlie hate, throughout Chriſtiandome.

MEdicines be applied to the bodie, ſicke and diſeaſed, but exhortations are vſed to giue courage and more ſtomacke to the forwarde, ſtout, and induſtrious, that the ſpark of vertue alreadie ingenerated in them, may grow to a bigger flame and ſubſtance with increaſe, or els to ſtir vp, raiſe, and plucke forward the mind of man when it languiſheth.

I therefore of the loweſt ſort of all among the learned, purpoſing to vtter my conſcience, and knowledge by way of exhortation (my moſt bounden dutie firſt towardes the Quéenes Maieſtie, and next to the people of my natiue ſoile and Country of England déeply conſidered, and moouing me thereto) do earneſtly pray and inſtantly require al true Engliſh men of euery degrée as they tender ỹ ſafty of their ſoules and bodies, to giue attentiue eare, and wel to marke the whole diſcourſe of this my purpoſed treatiſe the rather becauſe it is of waight & of moſt great importance, touching the weale publique in this litle Iſle of England, and preſeruation of our moſt royall and gratious Quéene Elizabeth, and next of vs all Engliſh ingenerall, our countrie, wherein we are bred and borne, our wifes, children, kinſfoolkes, and poſteritie, whereof we ſhould haue a moſt chéefe and eſpeciall care, & regard, eſpecially and aboue all of religion, which concerneth our ſoules to liue here, and euer in the world to come.

In al which by God his grace I intend to vse perspicuity, to be as briefe as the vrgent occasiõ of so necessary a cause shal suffer me: yet prætermitting many things, which otherwise should haue bene touched, to auoid tediousnes and prolixitie in matter now apparant already, and many yæres alredy past made manifest vnto ỹ whole world. Cõsider O noble *Eugland* that thou hast enimes that hate thée deadly, that go about as much as in them is to work thy destruction. Consider how the professors of the word of God els wher in *Europe*, far hence, and those that dwell next almost vnto vs be manaced, vexed, and persecuted, & with all rigor and crueltie from time to time afflicted, euen to death: the malice whereof procéedeth of causes of long time afore growen, hereafter specified, and fore warned in holie Scriptures. Ponder dæply and call to minde with your selues, Nos incidimus in tempora periculosa. *We are fallen into the perillous time*. Nos sumus in quos fines Seculorum deuenerũt. *We be those vpon whom theends of the world be come*. The tokens thereof be plaine and manifest, told afore by our Sauiour and Lord Iesus Christ, which be these, *Nation shall rise against nation, and Realme against Realme, then shall they put you to trouble, and shall kil you, and yee shall be hated of all Nations for my names sake. And then shall many be offended, and shal betray one another. &c.* So the time is certaine that the day of iudgment is at hand. But of the day and howre (saith Christ) knoweth no man, no not the Angels of heauen, but my father onely. The Apostle S. *Paule* in his 2 Chap. of his Epistle to the *Thessalonians*, teaching when the day of Christ shall be at hande, thus saieth. *Let no man deceiue you by any meanes. For the Lord shall not come, except their come a departing first, and that the sinfull man be opened, the sonne of perdition, which is an aduersary and is exalted aboue all that is called God, or that is worshipped. so that he doth sit in the Temple of God, boasting himselfe to be God. Remember yee not that when I was yet with you I told you these things. And now you know what withholdeth, euen that he might be vttered & reuealed at his time.*

The latter daies of the world.

2 *Thessallo.*

Antichrist.

For

For the miſtery of iniquitie doth alreahy work. &c. Againe in the 10 Chap. of S. *Mathew*, theſe be Chriſt his wordes. *The brother ſhal deliuer vp the brother to death, and the father the ſonne, and the children ſhall ariſe againſt theic fathers and mothers, and ſhal put them to death. And ye ſhal be hated of all for my names ſake. But he that endureth to the end ſhall be ſaued.*

Now conſidering that theſe be the latter daies, & that the end of the world is hard at hand, by theſe tokens manifeſt and dayly to be ſéene euery where in Chriſtendom before our eies, let vs diligentlie ſearch of whence this variance and deadly diſcorde ſowen and ſprong vp through all *Europe* is deriued, out as it were of a welſpring or fountaine. For euery malady proceedeth of his cauſe: take away the cauſe and imediatly enſueth the curing of the ſore or diſdaſe. What hath bene and is the originall cauſe that the knot and band of brotherly loue is broken in the partes of the world profeſſing Chriſt, that the rage cruel, and beaſtly fearceneſſe taketh place, bearing ſway, that the Peace which was in one houſe, is put to flight: that enuy, hatred and malice créepeth in, that War and the ſword threatneth deſtruction euery where, euen to the Innocentes: That Sathan is let looſe abroad to increaſe the malice of men, and to kindle the fierbrand of all wickedneſſe. Verily the originaull cauſes of all theſe troubles at this preſent broiling, and afore this time many yeares paſt, hath bene, and is the holie Father (as they call him) the Pope, the Biſhop of *Rome*, whom Saint *Paule* as ye haue heard now before, couertlie deſcribeth to be Antechriſt, the Son of perdition, which is exalted aboue all that is called God. I beſéech you gentle Readers bée yee indifferent Iudges, euen as the trueth of God his word ſhall leade you, & as the interpretation vpon holie Scripture, made and ſet downe by the ancient & approoued Doctors of the Church, euen from the Apoſtles time, til 1000 yeares paſt ſhal direct you: when the Pope rideth from his caſtle to S *Peters* Church in *Rome*, and is caried (ſitting in a Chaire)

Variance and deadlie diſcord throughout Chriſtendome.

The Pope the cauſe of variance

In al which by God his grace I intend to vse perspicuity, to be as briefe as the vrgent occasiõ of so necessary a cause shal suffer me: yet prætermitting many things, which otherwise should haue bene touched, to auoid tediousnes and prolixitie in matter now apparant already, and many yéeres alredy past made manifest vnto ỹ whole world. Cõsider O noble *Eugland* that thou hast enimes that hate thée deadly, that go about as much as in them is to worke thy destruction. Consider how the professors of the word of God els wher in *Europe*, far hence, and those that dwell next almost vnto vs be manaced, vexed, and persecuted, & with all rigor and crueltie from time to time afflicted, euen to death: the malice whereof procéedeth of causes of long time afore growen, hereafter specified, and fore warned in holie Scriptures. Ponder déeply and call to minde with your selues, Nos incidimus in tempora periculosa. *We are fallen into the perillous time.* Nos sumus in quos fines Seculorum deuenerũt. *We be those vpon whom theends of the world be come.* The tokens thereof be plaine and manifest, told afore by our Sauiour and Lord Iesus Christ, which be these, *Nation shall rise against nation, and Realme against Realme, then shall they put you to trouble, and shall kil you., and yee shall be hated of all Nations for my names sake. And then shall many be offended, and shal betray one another. &c.* So the time is certaine that the day of iudgment is at hand. But of the day and hower (saith Christ) knoweth no man, no not the Angels of heauen, but my father onely. The Apostle S. *Paule* in his 2 Chap. of his Epistle to the *Thessalonians*, teaching when the day of Christ shall be at hande, thus saieth. *Let no man deceiue you by any meanes. For the Lord shall not come, except their come a departing first, and that the sinfull man be opened, the sonne of perdition, which is an aduersary and is exalted aboue all that is called God, or that is worshipped. so that he doth sit in the Temple of God, boasting himselfe to be God. Remember yee not that when I was yet with you I told you these things. And now you know what withholdeth, euen that he might be vttered & reuealed at his time.*

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For the mistery of iniquitie doth alreahy work. &c. Againe in the 10 Chap. of S. *Mathew*, these be Christ his words. *The brother shal deliuer vp the brother to death, and the father the sonne, and the children shall arise against theic fathers and mothers, and shal put them to death. And ye shal be hated of all for my names sake. But he that endureth to the end shall be saued.*

Now considering that these be the latter daies, & that the end of the world is hard at hand, by these tokens manifest and dayly to be sæne euery where in Christendom before our eies, let vs diligentlie search of whence this variance and deadly discorde sowen and sprong vp through all *Europe* is derived, out as it were of a welspring or fountaine. For euery malady proceedeth of his cause: take away the cause and immediatly ensueth the curing of the sore or disdase. What hath bene and is the originall cause that the knot and band of brotherly loue is broken in the partes of the world professing Christ, that the rage cruel, and beastly fearcenesse taketh place, bearing sway, that the Peace which was in one house, is put to flight: that enuy, hatred and malice crœpeth in, that War and the sword threatneth destruction euery where, euen to the Innocentes: That Sathan is let loose abroad to increase the malice of men, and to kindle the fierbrand of all wickednesse. Verily the originaull causes of all these troubles at this present broiling, and afore this time many yeares past, hath bene, and is the holie Father (as they call him) the Pope, the Bishop of *Rome*, whom Saint *Paule* as ye haue heard now before, couertlie describeth to be Antechrist, the Son of perdition, which is exalted aboue all that is called God. I beseech you gentle Readers bee yee indifferent Iudges, euen as the trueth of God his word shall leade you, & as the interpretation vpon holie Scripture, made and set downe by the ancient & approoued Doctors of the Church, euen from the Apostles time, til 1000 yeares past shal direct you: when the Pope rideth from his castle to S *Peters* Church in *Rome*, and is caried (sitting in a Chaire)

Variance and deadlie discord throughout Christendome.

The Pope the cause of variance

The Pope exalteth himself aboue all that is called God.

aloft by men, vpholding the same vpon their shoulders. And the Sacramentall bread is set in a Pyx on a Nag or white horse backe, led by a Priest in a white Surplice, going afore him, his gard environing the holie Father, and crying with a loud voice to the people gazing on to see the sight, in this Italian word, Abasso, Abasso, which is to say Bow and bend downe your selues, or knéele downe, not so much to the Pix as to the Pope. Is not here the Bishop of *Rome* exalted aboue all that is called God, and aboue the God in the box? For the Popes doctrine teacheth men to cal the Sacramẽtal bread God, when they term it their Maker, & when the make it a Sacrifice propiciatory for the quick and the dead, in their Masses, when they reiterate day by day on the Altar that oblatation once offered vpon the crosse once for all, for filthy lucre and gaine, as in trentals of Masses, &c. Doth not the Pope boast himselfe aboue all that is called God, when hee sitteth in S. *Peters* Church enthronished three or foure yardes higher then the Altar or Sacramental bread reserued in the Pix, blessing and crossing them that lie prostrate before him: when he vnder his Buls writtẽ or printed in sheeps skins, & sent to those that dwell 1000 or 1500 miles from him, being at *Rome*, forgiueth (vpon mony taken) horrible murders, incest parracide, and such like crimes, the heartes of the parties not considered, whether they be trulie and vnfainedlie penetent or no. When the Pope most arrogantly peruerteth the wordes spoken in the Psalme 90. only of Christ. Super Aspidem & Basiliscum ambulabis, & conculcabis Leonem & Draconem. *Thou shalt goe vpon the venemous beast and Adder, the yoong Lion and Dragon shalt treade vnder thy feete:* and applieth them with a Sathanicall pride vnto himself, and to those that from time to time sit in his Chaire, which is horrible blasphemie. But here I will vse a litle digression from the man to the certaine place of his habitation, that the Beast may the better bee knowen by his den and accustomed haunt, where he fatteth and franketh himselfe. For more and better proffe

The pride of ỹ Pope.

Pardons for murder.

The Pope knowen to bee Antechrist by his habitation and place.

of

of the sequele of this matter, and so to settle their consciences in the truth, which hitherto haue bin blinded: Hear (I desire you in the Lord Iesus) certaine authorities from the Primitiue Church to this age, consenting and agreeing together, that *Babylon* specified in the Reuelation of S. *Iohn*, doth note and signifie vnto vs the Cittie of *Rome* in *Italie*.

First it is vsuall in holie Scripture to set downe some word by some Trope to signifie a thing turned away from that which it properlie betokeneth. And it is vsed in writing, when an argument commeth in handeling, out of which may grow either vehement suspition or feare of an imminent danger. In this sort S *Paule*. 2. Tim. 4. sayeth himselfe to haue bene deliuered out of the mouth of a Lion: meaning by naming the Lyon, the cruel Prince *Nero*. That in this place the sence is, *Nero* to be taken for the Lion: The ancient Doctours of the Church, as *Hierome* vpon the life of *Paule*, *Chrisostomus*, *Theophilactus*, *Aquinas*' *Lyranus*, Interpreters vpon holie Scriptures, doe agree & consent. By like Trope our Lord Christ in the 13 of *Luke*, calleth the King *Herode*, by the name of a Fox. *Ignatius* an holie writer in the Primititiue Church, vsing this maner of speech, saith that he he himself was compassed about with ten Leopards, which *Ignatius* afterwarde interpretethto be ten cruel souldiors to bring him captiue to *Rome*. Thus as S. *Paule* couertlie by the name of a Lion would haue to be vnderstanded *Nero*. Our Lord Iesus by the name of Fox meaneth *Herod*. And *Ignatius* by the Leopardes tearmeth Souldiors. So the authour of the Reuelation would haue *Rome* to bee knowen by the vocable of *Babylon*.

With this also agreeth S. *Peter*, who in the end of the fifth chap. of his former epistle writing from *Rome*, saieth thus. *The Congregation which is at Babylon saluteth you.* Here note that vpon this place of *Peter*, as well the olde and ancient Interpreters, as the newe doe agree that the word *Babilon* is set downe for *Rome*, as testifieth *Pupias* 1 *Pet.* 5.

Hierapolites in *Eusebius*, vpon the Ecclesiasticall Historie. 3 booke 15. Chapter, *Hierome* vppon the life of *Marke* the Euangelist, *Nicolaius Lyra*, an approued writer, by the Romishe Church, and many other, which heere to rehearse, it were to long. And so much the more this hath a resemblance of truth, that the Apostles had reueiled vnto them many and sundry things concerning the latter times: of the falling of the Romaine Empire: of the reueiling of the accursed sonne Antichrist: of the abhomination, standing in the holy place. All which, the Apostles set out as it were shadowed somewhat darkly, as it is left vnto vs in writing, and may be seene in the 24. of *Mathew*, 2. *Thessalonians*. In which two places, there is spoken of these matters, as it were by points, and prickes, rather than by any open speach.

Papias. Eusebius.

Againe, the same *Papias* taught afterward in *Alexandria*, and had bene the scholler of S. *Iohn* the Apostle, wherevpon we should be perswaded that he must needs heare the same interpretotion of his maister, concerning *Rome* tobe named by *Babylon*, and that the same interpretation was as well in the Churches of *Asia*, where S. *Iohn* preached as in *Europa*, where S. *Peter* taught.

And least peraduenture any might doubt, that no good and iust testimony may be brought out of the ancient and approued writers of the Primitiue Church, succeding nert to the Apostles age, you shal hear the opinion of those which were nert to the Apostles.

Tertullian. *Tertullian* did write in the yeare 170. after Christ. He in his worke against the Iewes hath this written. *Babylon* in the writing of *Iohn*, bereth the figure of the city of *Rome*, in that it is great, proud in force, and a beater downe of the saints. Who will now doubt, but that the said *Tertullian* heard this at the Apostles mouthes.

Origines. Also *Origines* liued in the yeare 200. And he wrote in *Alexandria* many bookes, and the 12 Homily vppon *Ezechiell* the Prophet, he thus expoundeth that ther is *Babilon*: where is confusion of maners, by vices & mischieuous doing, continually

tinually growing. And therfore it is no maruell if the holy writers, pondring what was ỳ state of the Romains Empire, which was the head of the world, especially the city of *Rome* haue defined *Rome* to be *Babilon* in their bookes.

Now hear an euident manifestation of this: where *Hierome* wrote about the yeare of our Lord 380. teaching the Churches, both in *Asia* and *Europa*, in his commentary vpon *Esay* 47 chap. hee witnesseth, ỳ many beside him in his time and age, did interpret the daughter of *Babilon*, which should be made humble, not to be *Babylon* in *Caldea*, but to be the city of *Rome* in *Italie*, which is called specially by the name of *Babilon* in the Reuelation of S. *Iohn*, and in the Epistle of S. *Peter*, & all threatnings which be spoken by the Prophet against *Babilon* to be referred to the distruction of the city of *Rome*. Likewise the said *Hierom*, in a certaine Epistle to *Assella*, complaining of the corrupt maners of the city of *Rome*, calleth *Rome* by the name of *Babilon*. Againe, the said *Hierom*, in the end of his 2. booke against *Iouinian*, turning his oration to the city of *Rome*, I speake vnto thee (saith he) which hath blotted out the blasphemy written in thy forhead, by the confessing of Christ. O mighty city, lady of the world, interpret thy name, *Rome* is by the Grekes a name of strength, by the Hebrues a name of highnes, kep that that thou art called. Let vertu make thee high, let not voluptuousnes make thee low. Thou maist eschue by repentance the curse which our sauior hath threatned in the Reuelation. Thou hast the example of the Niniuites. Beware the name of *Iouinian*, which is derined of an Idoll. Hieroninus.

S. *Augustine* liuing in the time of S. *Hierom*, but yet a litle yonger, accounted the chief among the latin Deuines, and hauing respect to al that was spoken of *Rome*, by those that had written afore in ỳ Church, declareth many things to be like in *Rome* and *Babilon*: for in his booke De ciuitate Dei, the fifth Booke, and second Chapter, he calleth *Babilon* the first *Rome*. In his 18 book, and 22. chap. he compareth *Rome* with the city of the wicked whipch *Cain* builded. The one saith he was builded of *cain* which slue his brother *abel*. S. Augustine.

The

The other was builded by *Romulus* which killed his brother *Rhemus*.

Againe *Orosius* a Spanish writer liuing in the time of S. *Augustine*, sheweth that *Rome* and *Babilon* were al one, and especiallie beside all other wickednesse in oppressing the Saintes of God. *Lib.2.cap.3.* and again. *lib.7.cap.2.*

But perchance some to this afore may make obiection, alledging, that at that time when these ancient writers did write, *Rome* was gouerned by most cruell Emperours, which persecuted horribly all good Christians, inflicting vpon them all torments and most sharpe death. But now *Rome* is no more gouerned by Emperours that be wicked, and thirst the blood of the godly, but *Rome* is vnder the iurisdiction of the holie Pope, and for that cause to be reuerenced and honored of all. Therefore if any man should now say in these our daies that *Babylon* mentioned in the Apocalips might betoken *Rome*, no sufficient cause or ground of matter were to confirme or corroborate his assertion to be found. But the answere to confute this is ready of great force and validitie, and not to be conuinced.

Nero and others persecuted the Christians: The Popes doe the same.

Albeit wicked Emperors euen from the Apostles time and long after, by some hundred yeares held *Rome* for the chiefe seat imperiall, and put manie to sundrie kindes of torment and death for confessing Christ: yet S. *Hierom*, who liued about 380 after Christ, and after S. *Augustin* and *Orosius* whose ages were during the raignes of *Iouinian, Valentinian, Gratian*, and *Theodosius* Emperours, who not onely fauoured, but greatly aduanced Christian religion, did in their bookes tare & sharply reprehend *Rome*, by the name of *Babylon*, then gouerned rather by Popes and Bishops, as it is knowen, than by temperall princes.

And here is further to be noted, that these Christian Emperours aforesaid roled and made their abode in *Constantinople*, and the Popes administred all at *Rome*, by litle and litle mal engin, deceit, sinister practise with hypocrisie, counterfeit humblenes now and then by force enterming-

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led, encroched not to bee onely equall, but chalenged to haue superiozitie, not vpon the Cleargie onely, but ouer Emperozs and kings, to make lawes at their lust & pleasure, to wage war, make battel, yea, to tread down vnder their fèet the whole wozld, if they might bring it to passe.

All hitherto said and written doth the testimony of the Church of *Leodia* in the low countries confirme, set down. about the year of our Lozd 1100 against *Pascalis* the second of that name, then Pope. That is as followeth hitherto (saith he) I haue but interpzeted that S. *Peter* wold by the name of *Babylon* note *Rome*, because at that time *Rome* was spotted with all kind of Idolatrie, sin, and filthines. And now my sozrow doth interpzet vnto me that S. *Peter* terming with a spirit of pzophesie, the congregation gathered together in *Babylon*, did fozesée the confusion of dissention, by ỹ which the Church is at this day tozn in sunder: foz although the Church be in *Babylon* of the wozld, yet it ought to be gathered by bzotherly vnanimity. And a litle after *Esay* saith, *Babylon my welbeloued is turned to me into a miracle*: but I say *Rome* my beloued is turned to me into a miracle, yea what is so marueilous, yea what is so miserable. *Dauid* saw the Angel of the Lozd standing with a dzawn swozd ouer *Ierusalem*: we, the daughters of the Romish Church behold, we sée the Bishop there, which is oz should be the Angell of God, ready with a dzawn swozd ouer the Church. *Dauid* pzaied that ỹ people might not be killed: our Angel reching to the Earl of *Flanders* the swozd, pzaieth that we may be slaine: wher many mo things touching the crueltie of *Babylon* be adiected in their place, whosoeuer listeth to search and rzad the histozy at large.

The testimony of the Church of Leodia against Rome.

About the yeare of our Lozd 1200, S. *Barnard* the Monke liued in great estimation with Kings and Pzinces, euen with the Kinges of this Land: Foz he was a man of great fame, both foz his godly life and learning.

S. *Barnard*.

This S. *Barnard* in his bookes written to Pope *Eugenius*, doth rehearse and carpe so many and such crimes, both of the Bishops, and Citizens of *Rome*, how many and such

as none of the old prophets is read to haue obiected to the *Babilonians*, which to auoid tediousnes here I omit to rehearse, who so is desirous to see his words, the bookes be extant at this time though written 400 year past & more.

Likewise *Petrus Iohannes Pyranensis* about 1330 did openly in schole teach, that as the Pope was Antichrist: So no other Church but the Romish to be vnderstood by the name of the whore of *Babylon*.

Also *Wickliefe* of *England*, and *Iohn Hus*, and *Hierome* of *Bohemia*, taught & affirmed the same doctrine of the Pope, and of *Rome*: the first of these three, his bones burned 18 yeeres after he had bene dead: the other two brent aliue, yet consenting in opinion to all the godly Fathers and Doctors in these points that be aboue rehearsed. Now it hath bene sufficiently spoken with the approued testimo- of euery age euen from the Apostles time, and the opinion and sentence of the best learned cited there to touching the place, that *Rome* is signified by *Babilon*. Now let vs return againe to the ruler of this *Babylon* and his tragicall actions who putteth on him the vizard of piety and is altogether vnder his Maske impiety it selfe.

This impudent and shameles man of *Rome*, yea rather beast he may be called, which doth the iniuries afore rehersed to our Lord Christ: what presumeth not he to aduenture vpon, daily among his inferiors for equals hee will haue none, and both Emperor and King professing Christ, within *Europe*, he hath made subiect vnto him, and ready at call to do his will and commandement. He maketh War himselfe: he prouoketh one prince with fire & sword to assault another: he sheddeth innocent blood, in persecuting those that dare or wil open their mouth against him. He maintaineth Subiects to rebell against their Soueraigne Lords & kings: he is the firebrand to set an outrage of burning in al parts of Christendome: he is a deadlie poison which hath infected y church of God with notorious dregs

Did not the Pope stir & prouoke *Sigismond* the Emperor and the noble Princes of *Germany* with force of armes to

inuade

inuade the realm of *Bohemia*? Upon what ground or occation? Truly because *Iohn Hus* and *Ierome* of *Prage*, had by preaching of the word of God, began to reueale the son of perdition in the same country of *Bohemia*. The Pope therfore feeling himselfe touched to the quicke, endeuoured as much as in him did lie to destroy, and extirpate all the *Bohemians*. First *Hus* & *Ierom* were cruelly burned, and yet the desire of the people to the knowledge of true religion thereby not quenched, but inflamed and kindled the more. What ensued of this, with huge power and most puissant armies the *Bohemians* were inuaded two yeares together. And both the times with wonderful courage & prowes of the *Bohemians*, the assault makers were repulsed, and put back to shameful flight by the miraculous power & mighty hand of God, who fought for them, & did set thē at rest & peace, in despite of the Bishop of *Rome*, his Cardinals & cleargie.

I omit here for breuities cause, to inferre manie examples, how the Popes frō age to age mouing war, haue procured by their Legates and messengers, one Prince to wage battell on his next brother and Prince adioining, and when the Armies were readie to encounter and meete, then would be colourably as though no fault were in hym, Friers and other messengers wer despatched betweene, perswading peace and reconcilement. The Chronicles in euerie Realme can sufficientlie testifie the same. And therfore I remit those that be desirous to know further herein to the said Chronicles.

This I say and affirme boldlie, that it was the Pope that did animate and set on *Robert* Earle of Flanders against *Henry* the fourth Emperour.

It was he the Pope that maintained the warres with ten thousand Italians and gaue money to pay them wages on the behalfe of the Emperor *Charles* the fift against the Duke of *Saxony* and the noble Pæres of *Germany*, because the said Pope would haue had the light of the Gospell darkened, which at that time had sprong vppe from

the first preaching of *Luther*, seeking to bring ignorance in place againe, though it wer with the shedding of Christian blood, and vtter vndoing and spoile of many both men, women, and children.

It is he the Pope, that to his great ignominy and shame for euer, cherished a ranke Traitor named *Stukeley* a man of euill life and conuersation, and mainteyned him against his Soueraigne Ladie and Quéene, with money, men, Shippes, and munition to enter *Ireland*. God confoundeth the deuises and purposes of the wicked, and maketh them frustrate, contrary to their expectation. What followed? *Stukeley* when he had sailed from *Italie* to the Bay of *Portugale*, and there hearing that the King *Sebastian* was going ouer into *Barbary* with all royall preparation of warre, offered his seruice to the said King not for any zeale or good will but vpon a subtill pretence, that Warres there ended, hee woulde borrowe a summe of money of the King, the better afterwards to goe through with his enterprises in *Ireland*. In the battell in *Barbarie*, the King of *Portugall*, the blacke King with others, and this *Stukley* also was slaine. This you may see that God sent a curst Cow short hornes, and *Ireland* was deliuered and *England* also from a most cruell enemie and Traytor, though he died a fairer death then he should haue done, or had deserued, yet such was the malice of the Pope, this enterprise began by *Stukley*, was afterward prosecuted by the sayd Antechrist of *Rome*, who first sent Buls full all impiety, as it were with a bayt to allure the wilde Irish to rebellion, and armed shippes and Souldiors to infringe the publike peace there, who not long after their arriuall, had their welcome, so that of foure or fiue hundred, not past twentie escaped aliue. The English vnder the conduct of the Lord *Gray*, Lord Deputie of *Ireland*, atchieuing the victorie vpon the Pope, his Italians and Spaniardes, the fourth day after they came to the place where these Strangers had entrenched themselues in good order of war.

Stukley traitor maintained by the Pope.

The popes men vanquished by the L. Gray in Ireland.

Here

Ye re marke well gentle Reader, the great goodnes and mercy of God towards our most gratious Quéene *Elizabeth*, and her realme of *England* and *Ireland*. Note the wisedome, forwardnes, and diligence, of the Noble man, chiefe Captaine, and Generall of her highnes Armie. How he spared not to catch hold of opportunitie, in the colde and deepe of the winter: according to the saying: Principijs obsta, & arripienda est occatio. For if they, with the badge of the crosse keies of their brests, might haue bene suffered to harbour the winter time there, this small sparke would haue growen to a bigger flame, and not so easilie haue beene quenched. But the Lords of *England*, be so hot with their souldiers vnder them, that let the enemies make triall when they will, let them trust to it, they shalbe fought withal, if they attempt to come on land, before the swimming growen of the Sea-sicknes bee quite out of their heads.

The Pope can and will, raise warre to spill Christian bloud, take out of the Vestries Church plate, (for not any must controlle him) exact talks vpon his Cleargie, to cause his Cardinals and Bishops to giue contribution to bestow the same where it pleaseth him to murther innocents, to force wiues and widowes, to deflower virgins. For these be the fruits of warre, the benefits that be reaped vpon insolent victories.

Church plate taken out of the Vestries by the Pope to make war.

Now take in few woordes, of what godly conuersation and life, Popes haue bene of late time, that either the Catholiques may be ashamed of such spirituall and holy Fathers, or els, in time to forsake them, and to begin to abhor and detest them, and their most wicked and abhominable actions, and to learne to bee of better vnderstanding than they haue bene. For the successor is commonly worse and more bad than his predecessour.

The wicked liues of the Popes.

Séeke and sée the writer *Raphaell Volaterranus*, whether I make true report of them or no. Search in other faithfull Historiographers, what *Xistus* the 4. was in his Sée of *Rome*. A man not caring (so hee might haue his will) whether it were right or wrong, raising warre for euerie

Raphael Volaterranus.

Xistus the 4.

trifling matter, selling benefices and offices for mony, rolling himselfe middle among harlots.

Innocentius the eight.

What was *Innocentius* the eight, a man both couetous, and factious giuen, to set out the Sword and pike, boasting aboue measure of his aduoultries, and bastard Children, and occupied continuallie in aduauncing and promoting them to high dignities.

Alexander the sixt.

What was *Alexander* the first, a man of lust and carnal desire, that it is to be wondred at, and for shame almost not to be named, which thing very cunningly did he paint out, which wrote these two verses of his Daughter.

Hoc tumulo Dormit *Lucretia* nomine, sed re
Thais, Alexandri filia, Sponsa, nurus.

In this graue sleepes Lucretia, *so men her cal'd by name,*
Yet Thais she by maners might, and eke be clipt for fame.
Daughter she was to Alexander *the Pope, and sometime wife,*
And married was to bastard his, marke here the fathers life.

This *Alexander* created of his bastard sonnes, not without great ignominy to true Nobilitie, Earles, Dukes, and marquesses and did beare the charge of the Armie, of the which, is sonne was generall.

Julius the second.

Of this sort and facultie was *Iulius* the second, and likewise also like to these, was *Leo* the tenth.

Clement the seuenth.

And to these is annexed, *Clement* the 7. a subuerter and destroyer both of *Rome*, and of his natiue soile, the city of *Florentia*.

Paulus tertius

And after these, succéedeth *Paulus tertius*, for his auarice, wicked liuing, incest, tyrany, and other horrible crimes so odious, that men indewed with any sparke of honesty and godlines abhorre to remember them, the Heauens, the Earth, and the Seas wil flie away from the hearing of them.

Heere, (the place mouing me thereto) let such as bee addicted to the Church of *Rome*, beware in season that they be

no

no longer seduced, and take heed and learne to knowe the bad from the good, by that token which our Lorde Christ himselfe gaue, saying: Ex fructibus eorum cognoscetis eos. *Ye shall know them by their fruits*. These Popes afore rehearsed, were not men, but monsters of men, and to read their liues trulie penned and set down, and deepely to consider of it, were sufficient to drawe away any man from that selfe-will, loue, and confidence, they haue put in that whorish and Babilonicall Church of *Rome*. Homines sunt, ergo errare & labi possūt saith he. But these be men & monsters of men, as I haue already said, and their errors be so grosse and palpable, that children and boyes see them, and are able to confute them, their maners & actions so wicked and vicious, that euery good Christian must condemne them. These Popes, not men, but monsters of men.

I am here further to vse a few wordes to the Papistes, who call and terme themselues Catholiques, by a word as it should seeme, that many of them do not well vnderstand, or if they do, they haue no great reason to vse it. For Catholique a Greeke word, signifieth vniuersall in English, and Ecclesia Catholica in our Crede or Articles of our beliefe, hath Sanctam set afore that is the Catholique Church of God dispearsed whersoeuer it bee vppon the face of the Earth, not tied to any one certaine or terminate place, but vniuersall, where the Congregation, small or bigge is dispersed throughout the world, professing truly Christ and his holy Gospell. We beleeue one holy vniuersall Church to be. Catholiques.

How holy the Romish Church is, let indifferent men iudge, where such good liuers as the Popes aboue inencioned be the chiefe actors in the plaie. So the word Catholike maketh quite against the papists, who would haue the true church at *Rome*, & depending vpō the same Romish church, as tied to one certaine place, where many of the Bishops of the same church haue bin, & at this day be as wicked and cruell as were in times past. *Phalaris Dionysius, Nero*, or *Diocletian*. Nam vitiato capite, vitiantur & mēbra corporis.

The

Exhortation to the Papists, to returne to the true Church.

The head being corrupt, nedes must the members of the body be infected with corruptiõ. I therfore pray you which be not yet come out of the mistie clouds of Papisme, in the bloud and bowels of our Lorde Jesus Christ, deceiue not your selues. Lok wel about you in time. Pin not your faith vppon another mans sleeue. *No man can make attonement for his brothers soule.* It is the bloud of Jesus Christ the son of God, that cleanseth vs from all sin, as witnesseth S. *Iohn*, in the first Chapter of his Epistle: Againe, he the same Apostle saith in the same Chapter. *If we acknowledge our sins, he* (that is Christ) *is faithfull and Iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes.* And our Lord himselfe giueth vs this lesson: Venite ad me omnes qui laboratis, & onerati estis, & ego reficiam vos. *Come vnto me all yee that Labour and are heauie laden and I will refresh you.* It is he our Lord Christ that hath borne our sinnes, and paied the ransome for them vpon the Crosse. Now brethren, wil you trust in the Popes Pardons, who hath no more authority, than any brother Bishop or Minister hath to forgiue sins, and to pronounce absolution to them that be hartely penitent, by authoritie giuen to the Apostles generally, and so to their successours, and all Ministers that come not in by the window, but by the dore. For as for the wordes spoken by Christ to *Peter* alone of binding and losling, it is answered. If all the Apostles had the same authority by Christes his worde, as it may appeare in *Mathew* 18. and *Iohn* 10. Than *Peter* being but one, had it not alone. But if if it were spoken to him alone, in *Mathew*, yet it doth not restraine the generall grant, made to others in the places cited before.

Equal auctority giuen to all the Apostles to forgiue sins

Quorum remiseritis peccata &c. *Whose sinnes yee shal forgiue, they shalbe forginen*, & quorum retinueritis, retenta sunt: For those words are spoken in the pluralinumber, whereby all Priests claime true interest in absoluing. For will you hear what the Priests vtter after auricular confession hard at any mans hand, and iudge your selfe. Dominus Iesus qui est summus Pontifex, absoluat te ab omnibus peccatis

tuis

tuis &c. & ego auctoritate mhi commissa, absoluo te in nomine patris,& filij,& Spiritus sancti Amen: (which is to say) *Our Lord Iesus, which is the highest Bishop absolue thee from all thy sinnes, and I by the auctority committed vnto me absolue thee in the name of the Father, the Sonne, and the holy Ghost, Amen.* Where is sinnes reserued in the Canons to the Pope onelie to forgiue? Why practiseth hee to send abroad his pardons in parchment, with leaden seales for money? where is his warrant in holy Scripture? wherevpon our Sauiour Christ saith in the fiftenth of S. *Mathew*, In vanum colunt me homines docentes doctrinas & mandata hominum. In vaine doe they serue me, teaching the doctrines & precepts of men. Here I must put you in remembrance of a fond fellow, who hath set out a book: intituled, *Hierarchia*, a Greeke word, a glorious title, a shewe or promise by the word, of a great matter, where in the end and effect, it proueth nothing. Hierarchia.

It is a rehearsall by name of the popes, from *Peter*, which was the first Bishop of *Rome*, (if it so be true) and how one succeeded an other, from time to time, and this was by Election in diuers sorts, one while by the voice or suffragies of the people, as though *Democratia* were in vse, sometime by the consent of the better sort in degree, as when the Deane and Chapter elected, and that doth adumbrate *Aristocratia*. And lastly and principally, when the chiefe gouernour maketh his choice of any person, where is the rule of *Monarchia*.

But succession by election is one thing, and the right of inheritance another. We daily see, that a good father hath sometime an vngratious sonne, that godly parents haue a child descended from them afterward to be euill disposed. I haue found a man according to my hartliking saith God of *Dauid* the king. And yet his son *Salomon* succeeding him, fell to women and Idolatry, insomuch that God being angry, rent his kingdome after his daies into two parts, viz. *Reboboam* reigned ouer 2 tribes, & *Ieroboam* ouer 10. If this be where state of inheritance claimeth his right, that for sin

God putteth downe one, and setteth vp another, and oftentimes changeth the inheritance from one line of kindred into another, of what force is succession that commeth by Election which is grounded vpon humaine pollicie. The Electors naming and appointing to office whome they will, mooued thereto somtime by meed and corruption of mony, sometimes by fauour and friendship, procured, somtimes, by hatred and enuie, the better man reiected, and the worse chosen. It is not denied, but that many lerned, vertuous, & of laudable life, haue bene Bishops and Pastors professing Christ in *Rome*. But they with their whole flocke, as they might be caught for the most part, suffered Martirdome, vnder the persecuting Emperors of the same city, as *Nero*, *Diocletian*, & others. A body of the best complection, which is sanguine by continuance of time, and disorder of diet in meats, drinks, and other feeding draweth vnto it grosse humors, and so salleth into diseases, that the alteration wil be such, that ye shall not know it to be the same. So the See of *Rome*, both during the time of the Primitiue Church, and long after retained a beautie of knowledge and holynes, but by litle and litle, it fell away and was defaced, as rust creepeth vpon yron and other metals by continuance, especiallie, when they be not rubbed, scraped, and dried. S. *Paule* spake these words in his time, Et iam mysterium iniquitatis operatur, *and now the mistery of iniquitie doth worke.* And againe, as is aforesaid by the said *Paule*, what withholdeth euen that the sonne of perdition might bee reuealed at his time. Most true it is where Christ saith, Ego sum vobiscum vsq; and consumationem Seculi, *I am with you euen to the end of the world*, that the holy ghost hath bin, is and will be with his Church to to the end, and wil neuer leaue it destitute. As when the Heresie of the *Arrians* ouerflowed the worlde, the holy Spirite of God stirred vp *Athanasius*, to defend his truth, which *Athanasius* albeit, he was forced to flie & hide himselfe oftimes in dens & caues, for the space of diuers years, yet the Church of God was with him in hys dens and caues. For where the truth is, there is the church

Succession by inheritanc, & Succession by Election.

Where the truth is, there is the Church.

Idola-

Idolatry, worshipping of Images, masses, dirriges, and Heauen to be sold for mony, murdring of saints, stewes in whole stréets of Curtesans, blessings for méed, cursings for enuy, are to be found in *Rome*, yea, and Antichrist himselfe who exalteth himselfe aboue all that is called God, therfore there is not the true Church. What monsters haue bene admitted to the Papacie after one thousand and od yeares after Christ, it hath bene somewhat afore touched, & may séeme to such as haue not read Histories almost incredible: What execrable practise was this to enter and possesse the Popes chaire by Magicke and Art forbidden both by Gods law and mans, to giue himselfe to the deuill: to gette worldly dignitie and promotion, to infame himselfe for euer, to purchase a momentary and transitory pelfe: to win wealth & glory on the earth, to léese eternal ioy and heauen. Upon this monster last rehersed, & popes afore mencioned, iudge of this said *Hierarchia*, of this holy principality or gouernment of the Church, which the author of the bok wold onely apply to the see of *Rome*, as to the chiefe of the same, where good & bad popes are associated together in the rehersall, as though Gods church, were not from the beginning guided & conducted in all truth by the holy ghost, before the Papacy tok place, or as if gods spirit could not blow wher it listed, not in one circuit of ground only, but in the church whersoeuer dispersed, euen where gods word is truly preched, & the sacraments rightly administred, whether it bee in the east of the world, the west, south, or north part of the same. This fellow doth not only sanctifie the impurest monsters of the world, but also restraineth and tieth the grace of God & his spirit, to the Popes girdle. Succession in the See of *Rome*, is of no more force to prooue principalie in the Church, then that the Bishoprickes of *Cullen* in *Germany*, of *Toledo* in *Spaine*, may prooue the line by discent by Regester Bookes many hundreth yeares. O mad and fantasticall heads of such as of selfe wil beléeue him, to wit, the Pope and *Roome* his See to haue of right the superioritie of the Church.

Hierusalem forsaken, much more Rome.

Hierusalem and mount *Sion* had these wordes spoken of her that follow. *Psalme* 132. For the Lord hath chosen *Sion* too be an habitation to himselfe. This shalbe my rest for euer. Here will I dwell, for I haue delight therein. Yet *Hierusalem* 40. yeares after that Christ hath suffered, was sacked (to pretermit in silence, what was doone afore to it by the *Assirians* & their king) The Temple with the city wals and houses was taken, rased, wasted, and consumed, that one stone was not left vppon another by *Titus* and *Vespacian*.

Harlots or curtesans in Rome.

For what shal we now think of *Rome*? where was there any promise made to it, which *Rome* by trope is painted out, and spoken in the 14. and 17. Chap. of the Reuelation of S. *Iohn*, to be *Babylon* that great whore, where whole streets of Curtesans liue without checke, sauing that at the beeginning of Lent, they come to auricular confession, & take ashes, receiue the Sacrament, and pay their tares to the Pope and his officers. After Easter, they returne to their old life againe, and so continue all the yeare. See what filthy lucre may cause. For these women pay swetly: what heads of the Church are these? who would trust or haue anie confidence in them. I pray and desire all men, as they loue their soules and saluation, to looke into the holy Scriptures, to study and read them diligently, and to conferre the Bishop of *Rome* his doings and doctrine with gods Booke, and they shall quicklie espie and confesse, that the Pope is the selfe same son of perdition spoken of by S. *Paul* to the *Thessalonians* as is afortesaide, and so spedily forsake him. What is the let, what is the stop and bar that these Catholiques (as they call them selues) draw backe and come not forward.

To read scripture, bringeth knowledge, vnderstanding.

Their Maister the Pope would not haue them once open or looke into the holy Bible, translated into the vulgar tongue. And they will not read it, nor any other booke that may bring knowledge of the truth, they loue to dwell in ignorance. God grant of his infinit mercy, that they maie amend and waxe wise in time Amen.

It may seeme to some that I haue bene somewhat too long in this discourse of *Rome*, and of the Pope, & I pray thē of patience, seeing the matter is so far forth not impertinent, that it toucheth and concerneth not a few but all: not one region or countrey, but all the partes of Christiandome: not the safetie of mans bodie only, but the healthy of the soule: not temporall, but eternall life. And no inuectiue can be sufficient on him, til his name and tyrannical seate be raised vp from the bottome, and his memoriall quite extinct, his pride thrust downe together with *Lucifers* in Hell. His doctrine abolished, as these few Latine verses following dooe partlie declare.

Papa sibi metuens frontem fore cornibus orbam
Lurida bacchatur trux aconita vomens.
Et cupit extinctos diro molimine Reges,
Mergit at hunc Stygijs CERBERVS ater aquis.
Non priùs, in latis spatiosi finibus orbis
Disidij & cœdis languida praxis erit,
Cum socijs, quàm Papa suis plorare iubetur,
Eius & extinctum nomen ab orbe perit.
Totius Europæ magni consurgite Reges,
Arma (inquam) celeri vos capitote manu,
Totius Europæ communem pellite pestem,
Icta armis vestris Bestia tetra cadat:
Sic gens Christicolûm tranquilla pace fruetur,
feruescet veræ religionis amor.

Which verses may be thus englished, not following word for worde, but the sence truely taken out.

The Pope fearing least his strong force
might him alone forsake,
Doth fret and cast his poison ranke,
new shiftes of helpe to make.
And first doth seeke with treacherie,
Th'annointed of God to kill.

Without their let or any ſtop,
His purpoſe to fulfil:
Both braule, and ſtrife ſhall neuer ceaſe,
Nor edge of ſword wax dul,
Till Pope and all his partakers
Be rapped on the ſcull.
Ye mightie Kinges of Europe all
Vſe force, expell away
The common plague of Chriſtendome:
Vſe force, vſe force I ſay.
If beaſt once fall that fenced was,
Time paſt that hornes hadten:
Debate ſhall ſlake and peace enſue,
God grant it ſo. Amen.

The Pope the head of the holy league that practiſeth to trouble & moleſt England.

For it is the Pope that is the heade and Chieftaine of the Confederates in *Europe*, at this day, who the laſt yeare, viz. 1588, endeuoured to pere and ſpoile this noble realme of *England*, to moleſt & trouble our moſt gratious ſoueraigne Lady & Queene: but in vaine (thanked be God, they were frnſtrate of their purpoſe) & if they might haue had any good ſucceſſe, they determined afterward to ſlea and root out all the profeſſors of true religion in Chriſtendome.

The Spaniard his preparatiō for war againſt England many yeares.

This was the reſolute determination, purpoſe, and intent of this Antichriſt, Chieftain, and his confederates the Spaniardes with their ſocietie. To proſecute the ſame with effect, diuers yeares paſt preparation hath bene made, of money, armor, weapon, ſhips, ordinance, victuals and all other neceſſarie furniture for mortall warre to inuade *England*: But God, euen the God of *Abraham*, *Iſaac* and *Iacob*: God, the God of *Elizabeth* Queene of *England*, whom ſhe dayly and hourly honoureth and ſerueth, hath confounded their deuiſes, broken their croſ-bowes of ſteel, ſhortened their armes, weakened their bodies which they bragged to be ſo ſtrong, made faint their heartes and courages in Julie, laſt paſt, 1588: and in Auguſt following

and

and September, that the *Debora* of *England* may say; *God hath bin on our side.* God fought for her, God ouerthrew her enemies.

Thus it is apparant, our deadly enemies is the Pope, that aduersary (as S. *Paule* tearmeth him) that is exalted aboue al that is called God, maintaining the war made vpon *England* this last yeare, with treasure, and men, abetting and encouraging al the rest with promises, to giue them the blesse of heauen, if they perished in the war, and died in the fight.

The Popes promise to saue the soules of them that perish.

O Sathã, transfigured into an Angel of light. O false iugler. O crafty Apostle, yea rather Apostata. O bloody murderer, that vnder pretence of holines, would seeme to sit at home in thy chaire, and yet art the greatest slaughterman in the front of the battaile. O fierce brother of *Cain* that killest the innocent *Abels*. Surcease to animate & maintaine the Spaniards thy partakers in war: Learne by the euent of their late enterprise, to sit stil to study on gods booke and to leaue the handling of war to temporal princes. But religion is the chiefe occasion and ground of the debate & breach of peace, besides other quarels. The deciding of true religion & false, and iudgement thereof consisteth onely as they say in the Pope, and therefore pronounceth vs English, heretiques. And where he cannot consume vs with fagot and fire, because he hath not our Lady and Queene at commandement to be his executioner, as hee hath Princes in other regions subiect and thral to his tyranny.

This blessed man of *Rome* maketh vs a pray to the Spaniards or any other that will assaile vs. Where, note that the Pope gaue the crowne and kingdome of *England* to the king of *Hispaine*.

O impudent monster of men. O thou that hidest the commandementes of God in the Latin, from the lay, simple and vnlearned people, and wittingly and wilfullie breakest them thy selfe, which knowest them, and vnderstandest them.

The Pope a murderer.

It is written in the 10 and last commandement. *Thou shalt not couet thy neighbours house, nor any thing that is his.* These bee the wordes among others in the commandement: If to couet be sinne and breach of the precept: what horrible offence to God is it, impudently to take and giue away that which is anothers, as though the whole earth were the Popes to bestowe and destribute at his pleasure. Where is it read, that Christ or his Apostles or any other Bishoppe of the Primitue Church or prelate of any other place since, but this of *Rome*, did giue or assigne Princes crownes, or kingdomes: the same Bishop of *Rome*, at the first being a beggar, and liued but of almes and deuotion of the well disposed, who at the first went on foote as others doe. And after that *Constantines* donations had enriched the See of *Rome*, began to ride on horsebacke, and now through pride is so puffed vp that he is caried vpon mens shoulders in a chaire. A kinde of most arrogant insolencie: for pompe, that no Prince in any age for glorie hath vsed the like, but the Pope.

Not found in scripture that the Apostles did assigne Princes, crownes. But y Popes do it.

Constantines donations puffed vp the See of Rome with pride

Religion (as I said before) is laid to the charge of vs English. Touching Religion, we answere, that we are in the true, and he the Pope and his adherents in the false. The iudgment whereof appertaineth not to him being an aduersary of Christ, a persecutor of pore innocentes and professors of true Religion, a Tyrant, a blood-sucker. But the touchstone must be the holy Scriptures, as our Sauiour Christ hath taught in these wordes. *Scrutamini scripturas. Search the Scriptures.* And againe thus, Erratis, nescientes scripturas, *Ye erre out of the way not knowing the Scriptures*, which shew and declare who goe right, and who goe wrong. And we answere with the wordes of S. *Paule* in the 24 Chapt. of the Actes of the Apostles. But this we boldly confesse with S. *Paule* the Apostle vnto the whole world, that after the way which the Pope and his Cleargie call heresie, so worship we the God of *Abraham*, beléeuing all things which are written in the Lawe and Prophets. &c. This is the Pope of whom the Pro-

phete

phet *Daniel* speaketh of in ℔ 7 Chap. of his Prophesie that shall destroy the Saintes of the most highest: and in the 8 Chapter, *He shall slea the strong and holy people.* In laying heresie to thy charge (O *England*) which is no heresie, but the true worshipping of God, then it is Gods cause that thou art blamed for, that thou art manaced, hated, enuied, and sufferest. Reioice therefore and be glad, that thou may be counted worthy to suffer these reproches for Christes sake. The Spaniards, the Popes owne chéefe Darlinges, afore all other people in *Europe*, did take in hand this last yeare viz. 1588 the execution of the Popes malice and War, adding thereto quarels of their owne: But as the Spaniard liketh his last aduenture made vpon *England*, so let him and his partakers come againe. We English put in God alone our trust, they shall go wéeping away, if any go away or escape. For I trust it neither is, neither will be forgotten, the manacing of the Spaniards this last Sommer, their whippes, their scourges, their Yrons that they brought in their ships to mark the youthes of each Sex of the conquered nation to make their bond-slaues: for so they vaunted, and according to the Prouerbe, Antè victoriam canebant triumphum, that is, *They assured themselues of victory before thoy did strike a stroke for it.* And if euer they come againe, they shall bée recompensed seuen folde in their bosom and shall bee vsed as *Perillus* was, according to the Prouerbe, *Be whipped with their owne whippes, and marked with their owne Yrons.* For they be a people disdainfull, cruell and proud in heart aboue measure, euen frō the lowest degrée of men in their common weale. Will you heare for a proofe thereof, what I haue seene.

The Spaniard tooke in hand the execution of the Popes malice. 1588.

The cruelties of the Spaniards.

A poore Spaniard Fisherman, which onely gaineth his liuing by going to Sea to catch Sardines, a kind of Pilchard, sillie wretch in his olde ragges, scant worth taking vp if they were found vpon the dunghill, after he hath caught some fish, and returneth with his small Skiffe, or boat home, his poore wife waiteth at the shore side for him.

The man leapeth out vpon the shore, leauing his fish to be solde by his wife, and his boat also to be made cleane by her, and going home to his house, putteth off his sea apparell, cladeth him selfe with his best doublet and hose, and couered with his Spanish cape or cloke, with his Rapier and Dagger by his side, walketh and tetteth in the place of the towne whereto marchantes, and the wealthiest of the Towne resort to buy and sell. As the Spaniard is proud, so is he cruell exceedinglie: and where hee can or may ouercome, his tyrannie is intollerable: what infinite slaughters haue the Spaniardes made in the West *Indians* in *America*, as well of women and children, as of men, silly soules of that Country.

It is beside my purpose, here to rehearse: whosoeuer is desirous ta knowe the trueth thereof, let them reade whole bookes written of the same matter both in French Latine, and other tongues. And to know the same by reading it, will make any Christians heart to bleede. Ouer and beside, the crueltie of their Clergie in matters of Religion repugnant to Papistrie, Superstition, and idolatrie. Woe, woe, yea three times woe to them that shall fall into their handes. It is comparable with all the inuentions of punishment and torture of all Tyrantes read of in all histories before this time, if it doeth not passe or surmount them. Consider what the *Strapado* is: a Diabolicall inuention, which is to let downe into the throate a fine peece of linnen, wrapped round and fast together, tied to a smal string, and to pul it vp and down, that a man would chose rather seuen times to die, if it were so possible, then to suffer this paine once. Againe the martirdome of *Gardiner*, an Englishman borne in *Bristoll*, and suffering at *Lisbona* in *Portugall*, was it not equall with *Phalaris* Bul? First his right hand was chopped off, and after his left hand. After this he was hanged vpon an high gibbit, and fire so made vnder him, that it could burne but his feete & shanks, then that done a space of time betweene his knees and thighes: after that his bellie, and intralles

The Strapado.

were

were consumed with fire, so that all this while his breast, hart, and head, wherin the pincipal seat of life is, were vntouched: last, by Gods mercie the rope wherwithal he was tied vnder the arme pits sodenly, brake, and so the whole man fell into the fire sooner then they expected or wished. To hear this torture wil it not make christiã eares to glow and any heart to quake. I will loade the Reader with no more examples, for they be so many of this sort, that will and may make vp whole bookes. Now let vs come to the Religion of the Spaniard. Pilgrimage is vsed & frequented euen at this day freshly to *S. Iames* in *Galitia*, & through all *Spaine* accompted an holy & meritorious thing to saluation. If any man die of any wealth there in that countrey, the Friers of the four orders so flock about and the priests that it is esteemed but a small funerall, the charges wherof doth not amount to 200 Markes, which is deuided among Friers and Priestes for the most part, for saying of Masses, Diriges, and funeral Obsequies, making the people beleeue, that they with their oblations and praiers can saue their soules. Of whence commeth this, the Cleargie so perswade the people there, they wil deliuer any mans soule from hell, and send it vp to heauen, applying their merittes thereto, and with their Sacrifices of Masse auailable both for the quicke and the deade. I haue seene a yong Priest in *Spaine* (for there be many Priestes there belonging to one Church, which liue onely by these means following) coming to the Church in the morning, and hauing mumbled to himselfe Mattyns (as they call it) hath (stãding at the Altar) put on his Albe, looking round about him, and expecting who woulde lay downe and offer their deuotion vpon the Altar: If there were so many that the summe offered or giuen did amount to ten or eleuen Royals of plate, he would put on his Palle or Cope, say Masse that morning, otherwise he would put off his linnen Albe and will the people to come againe the nexte day.

Behold be not Masses wel sold: be not Priests wel maintained? What doth the Priest all the day afterwardes?

He ietteth vp and downe not after the maner that sad and sage Priests vse, but like a Courtier in a cloake without a cape down to the ground. O noble *England*, O *England* thou maist by this treatise behold as it were in a glasse, thy aduersaries, the Pope, his Cardinalles, Cleargie, and the Spaniardes, the former sort to raigne ouer the soules of Christians, with great tyranny to maintaine their pomp, wealth and glory, the other and latter ready to prosecute the Popes commandents, & to raise vp a new monarchie & Empire to ouertop al other in estate his equals. To the which better to be accõplished, they haue practised as ỹ old Prouerb is, *That where a Fox skin cannot reach they haue sowed to a Lions skin.* And as they haue done already the yeere past, so they wil perchance again vse force & violence although they haue had a faire warning already, to leane & surcesse by their harmes sustained: Howsoeuer it may fal out, arme your selues (O valiant Britaines & English men) first aboue all with Spirituall defences, as the kingly Prophet teacheth Ad Dominum cum tribularer clamaui & exaudiuit me. *when I was in trouble I called vpon the Lord, and he heard me euen to the granting of my petition.* Againe God himselfe scholeth vs in this sort, Inuoca me in die tribulationis & ego exaudiam vos. *Cal vpon me in the day of trouble and I wil heare you.* Let vs be sorie for our offences past: let vs be sorie and most sory for the sinnes we haue comitted, from the bottom of our hartes with ful purpose of amendement of life hereafter to be led by Gods grace & assistance of his holie spirit. Let vs sing in hart & say with tongue, The Lord is my light and saluation, whom then shal I feare? The Lord is the strength of my life, of whom then shal I be afraid: Though an host of men were layed against me, yet shal not my heart faint. If warre rise vp against me, yet will I put my trust in the Lord. Againe the Prophet thus saieth. The Lord is on my side, I will not feare what man may doe vnto me. The Lord taketh my part with them that helpe me, therefore shall I see my desire vpon mine enemies.

England beware.

England! call vnto the Lord & trust in him.

England be sory & lament for thy sinnes past.

England cease not to pray continually.

Be ye therefore full of courage: O ye English hearts. Our enemies hate vs for religion. Their principall quarrell is religion, our religion is constant, and agreeable with the word of God: there religion is repugnant to it. Yea let the holy Bible bee an vpright iudge betweene vs. They brag to assaile vs: we are to defend our selues boldly, manfully, couragiously: What dasterlie heart beareth that man that will not strike, rather then be stricken: who wil not kill, rather then be killed: the Heathen mans lesson is Pugna pro patria, pro Principe, pro aris & pro focis. *Fight for thy Countrey, for thy Prince, for religion. for thy house, wife, and children:* Gods law commandeth vs so to doo. For as they which saile in a ship by all meanes and force, they can possiblie endeuour to saue and preserue the ship. If the ship perish and sincke, or be cast away, the passengers and mariners all be lost and die. So euerie man indewed but onlie with the gift of reason, besides that, he is by duty bound thereto, and so commanded by God, will and must with all his might of body, spending of his substance, studie, and industrie of witte and soule, protect, defend, and saue his natiue soile, land, & place where he hath his originall of birth, fostering, feeding and bringing vp, abod, and dweling link, of kindred, societie of friends and countrimen, euen to the losse of life and liues, if one man might haue an hundreth liues.

Our enemies hate vs for religion.

The heathen mans lesson, to fight for our countrie

Bound by gods law to defend our Prince and Countrey.

If the land wherein thou dwellest fall into captiuitie, then thou that escapest aliue shalt be in worse case than he that is dead. A continuall torment, pinching, tearing of a man liuing, is worse then any sharpe death. The senses by death are taken: the anguish on the other liuing in torment in the day time is euill, and in the night worse. It fretteth and suffereth still and continually as is the fable of *Prometheus* his liuer, which as it wasteth by feeding the greedie vultures mawes. So it is renued, and encreasing againe, ministreth matter euery day of new and freth torment and punishment.

This one chiefe and principall comfort (but there bee

many mo besides) may make glad all true Subiects to call to remembrance, how our Quéenes most excellent Maiestie, Quéene *Elizabeth* together with her Graces prudent Counsellers, haue prouided such plenty from the beginning of her Raigne of principall Armour, Artillarie, Munition, and all other necessary furniture of warre, as neuer was in *England* at any time before, and thanked be god therefore, the English throughout the Realme so appointed and fenced with Corselets, and weaponed in all sortes, with such readines at one houres call, so forward in their musters, that the children and younglinges leape and spring for ioy at the sight of the same, & imitate men in their order of warlike array. A greater comfort is, that our gratious Lady and Quéen, hauing reigned ouer vs now thirtie one years, with al clemency & administration of Iustice, hath conserued this noble Iland of *England* in long peace with increase of great wealth in euery sort, and her highnes gouernement is such, that it farre excédeth the rule of any whatsoeuer Princesse, either in *Affrica*, *Asia*, or *Europa*, from the beginning of the world to this day, except *Debora* that beloued of God among the Iudges of *Israell*.

Comfort of the Queenes Maiestie, and her most wise counsell.

England furnished with Armour and Artillery, as it was neuer in any princes daies afore this time.

The commendation of the Queene Elizabeth.

Read the Cronicles and Historyes ingenerall written in Greeke, Latine, or any other tongues and it may be séene that her Maiestie is without comparison. *Elizabeth* of *England*, her gifts of the mind be so rare, so excelling, so surpassing, (that is) her most fine and royal peircing wit, in al her Princely spéeches and communications, frequent and most apparant, her learning and knowledge in the Greeke, Latine, Italian, French, and Spanish tongues well knowen to all Ambassadours and others, who haue conference in causes with her Grace farre aboue the capacitie in the Feminine Sex, ouer and beside the gifts of the body, and other that they make this Queene of the West, noble through the whole world.

Her vertues & worthy qualities.

Her knowledg in the Greeke Latine, and other tongues.

Note also, how oft by the mercie and great prouidence of God, and carefull watch of her most noble Councellers,

her

her Maiesties person hath beene deliuered from perill and daunger of Treason, and lately from the deuelish practises of *Pary*, first *alias Vphary* called after that of *Babington* and his fellowes, a thing miraculous in the sight of all good Subiectes, in the which, the wonderfull mercy, and loue of our God, hath bene shewed to her grace and Realme of *England*.

Her Graces wonderful deliuerãce from treason at home.

Looke and read ouer the Chronicles of all nations, for the long raigne of a women Princes, and ye shall find non to haue raigned so long, but *Debora* and one more, (wee English truste in GOD shee shall double her yeares of her raigne with like felicitte and victorie, as her Maiestie hath already inioyed) which one thing is a sure token of the fauour of God towardes the Realme and vs the inhabiters of the land. For as it is written in the Prouerbes of *Salomon*.

The long raigne of a woman princes.

Salomon.

Short raignes of Kings and Princes, and oft changing of the regall seat signifieth that God is displeased with that Country or land. And contrary the long raigne of a prince, betokeneth Gods great blessing. God grant Quéene *Elizabeth* long to raigne, Amen.

Short raignes of prince what it betokeneth.

Ouer and besides this, the care, study, and diligence by her highnes Lords of the priuie Counsel, hath beene and is such, for to continue good gouernement, and to preserue in vnitie, peace and loue, both *England* and her Subiects, that it must néeds breed a comfort and ioy in all true Englishe people.

The long raigne of a Prince.

Further, howe deerely hath her Grace lamented the rage and furie now many yeares practised and put in execution both in *France*, and in the *Low-Countries*.

The Queens care and study to stop and represse the rage and furie practised in France an in ỹ Low-countries.

How hath her highnes endeuoured with all Godly zeal first to stoppe and represse the great cruelties there exercised.

Secondly, to make mediation for vniting perfect amitie and peace betweene the one side and the other heerein, and in this point, the most Noble and valiaunt *Robert Earle* of *Leicester*, who from hence lately deceased, meriteth

teth his commendation of eternall fame and glory, who of his own free will and zeal to true religion, leauing at home his deare Lady and wife, his lands and possessions in maner and sort neglected, his ease and pleasures altogether abandoned, hath in two seuerall voyages, very fortunate, in the yeares 1586. and 1587. aduentured and hasazarded his person, spent and consumed his goods, money, and plate, euen to the great endebting of himselfe. The first time he went ouer, in the deepe and middest of the winter, in a darke and stormy night taking shipping at *Harwich*, Sir *Henry Palmer* knight Captaine, and M. *Gray*, Maister of the ship, and landed the nert day at *Flushing*, & so passed by *Zealand* into *Holland*. And this is to bee remembred, that during his abood in *Zealand* and *Holland*, for the more force of his martiall affaires, hee was accompanied with the *Earle of Essex*, the noble and valiant

Lord Willoughbie.
The Lord burrowes.
The Lord Wentforth.
Lord Rich.
The Lord North.
Sir Thomas Cicil son & heire to the Lord Burghley, Lord high Treasurer of England
Sir Phillip Sidney.
Sir Thomas Gorge.
Sir Thomas Sturley, knight.
Sir William Pellam, knight,
Sirr Thomas Perot, knight.
Sir William Druery, knight.
Sir Phillip Butler, knight.
Sir William Goodier, knight.
Sir William Read, knight.
Sir Iohn Connaway, knight.
Sir Iohn winckefield, knight.
Sir Robert Sidney, knight.
Sir Cholmely, knight.

And many other worthy Knightes and Gentlemen of England, furnished with great Horse, Geldings, and Armour, that it was a most worthy sight to bee seene. What care, study and watch being there in the Low-Countries: as a most wise and politike Captaine and Generall, did hee vse in the night: what industrie, labour and paines, did hee take in the day, both in the house, in consultations necessarie, and abroad in the fieldes, present in person at skirmi-

shes

ches and sieges of forts and strong townes. What occasion rei benè gerendæ, as the latine phrase is did this Earl omit, either to aduance the honour of his Country, either to preferre the weale publique there? what good example of religion and good life, did not this valiant Gentleman, and noble Lord giue, hauing two godly and famous learned men adorned with degrées of the Schoole of the *Vniuersitie*, M. *D. Tomson*, and M. *D. Holland*, euery day preaching Gods word, and saying diuine seruice? what Hospitality and open house as we terme it? what princely Court did this Earle kéepe, for bread meat, wine and béere, and all other delicate chéere, so amplie, so plentifully, so aboundantly, that the best sort in the Countrey, had him in admiration, the second and meanest, praied, wished, and desired that he might continually dwell among them. How did he tender the poore, redresse wrongs, restraine and bridle the enemie from iniurying those vnder his charge, win many strong townes, castles, and forts, and as it were wall *Holland*, and that part of *Zeland*, that the enemy might not approch but with great danger and difficulty. And at the two yeares end came away from thence with great honor, losing in fight very few, especially of fame and name, but that noble hardie and most worthie knight, sir *Phillip Sidney*, who béeing hurt in a very hot and bloudy skirmish, with a musket shot a farre of, afterward returning to *Arnam*, died of his wound: whose fame & glory, noage at any time shall weare away. The noble king *Carolus Iacobus Sextus* king of *Scotland*, and diuers others of the Nobility of the same country, beside infinite numbers of euery degrée in *England*, moued with his vertues, valour and prowes, made Latine verses most learnedly lamenting his vnripe death happening in the flower of his age. Truly, yea most truly, there was nothing els sought, either by the puissant Quéene *Elizabeth* & the Lords of her Counsell, either by the said noble earle, but to preserue true and pure religion, that it might not be troden vnder the foot, and to stop effusion of bloud, which otherwise would haue bene much. And that ought to be the

Sir Phillip Sidney.

Carolus Iacobus sextus king of Scots, lamented his vnripe death.

care and studie of euerie Christian king and Quéene, to stoppe and inhibit outrage of spilling of Christians bloud.

Finally, the gouernement of the said Noble Earle of *Leycester*, in his abode beyond the seas, hath bene such, that the wise and well disposed euery where, gravely considering vpon the same, giue to it condigne praise to the great benefites of the Countrey where he hath bene, and to no small strengthening of vs Englishe at home, in such sort, that the *Low-Countreis* reaped thereby the benefite of quietnes and rest, from the molesting of the enemie, which otherwise would haue assailed them most sharpelie to their vtter confusion and vndoing.

The Lord Charles Howard Lord Admirall of England.

This also haue wee English to ioy and to comfort our selues with all, and to deliuer the same for an euerlasting memoriall to our posteritie, that the last yeare it pleased God of his infinite mercie and goodnes, to giue victorie by Sea, to the right noble and valiant Lord, the Lord *Charles Howard*, Lord high Admiral of *England*, vpon and ouer the Spanish *Armado* or fleet, so huge, so strong, so great, so furnished with double Canons, and Cannons, and Culuerins, and all other sort of geat ordinaunce and small, as musket shot, calyuer and others so fraught with Captaines, souldiers, and marriners to the number of 28000 so garnished with armor & all maner of weapons, so laden and stuffed fully with euerie kind of victuall, to serue for long time, all which did so farre passe, surmount, and exceed, that it was Vique ad mundi miraculum, *Euen to the wonder of this age*, that the Spaniardes vpon the confidence they had in the same, their owne strength, were so puffed vp with pride that they had deuoured all *England* in their hearts, whilest they were yet in *Spaine*, and before they came any thing nére our coast.

His going to Sea in the deepe of winter. 1587.

Neither is this here to be vntouched, how the said Lord *Charles Howard*, Lord Admiral, with the naute of *England*, went to the Seas in the moneth of December, beeing the deepe of winter, to erpect the enemies comming, and so continued till August following.

What

What watch, what labour, what paines, especially in winter. What stormes and foule weather this noble man and his company did sustaine and abide, and indure out, during these nine monethes. It cannot be vnknowen to al those which haue experimented voyages by Seas.

And in the Comming & approching of the Spanish *Armado*, to the west part of *Cornewall*, which was about the 19 of Julie, 1588. How ready, desirous, & glad, the said Lorde *Howard* was to meet and encounter with the Spaniard, it doth by this appeare: that the said Lord Admirall accompanied but with fiftie saile, not expecting the rest of the Quænes Nauie, or any further aide to come, did begin and enter fight with the Spaniards, and so continued pressing and chacing the Duke of *Medina Sidonia* high Generall of the enemies companie, and his hundreth and thirtie two saile, from Monday till Saterday following, by the space of seuen daies, night and day, forbearing sleepe and bodilie rest which nature of man doth exact and require. Al which time, my Lord *Thomas Howard*, my Lord *Shiefield*, Sir *Edward Hobby* knight, of yeares but young, yet for the gifts of the mind, wit, learning, knowledge, boldnes and courage equall to the best Captaines, and many other Gentlemen in this our English Nauie of good and ancient houses, for the loue, zeale, and dutie they did beare to the Quænes Maiestie, their Countrey, and my Lord Admirall, did voluntarilie, not without their great charges, as it were not onlie offer, but intrude them selues into the seruice of the sea, in this warre to winne honour and fame, and most couragiouslie, and with lyons hearts, did assault, pursue, and terrifie the *Armado*, that where their purpose and pretence was to inuade and land in *Englande*, they durst not once drawe neere to any shore, but kept their course still in the chanell and deepe streame, alwaies flying and seeking by night if it might bee, in the darke to leese the sight of our ships.

His victory ouer the Spaniards.

On saterday night when ỹ enemies came to an anker afore *Calis*, th'english anchored hard by thẽ ỹ they could haue

The firing of the Spanish Ships.

no reſt, expecting ſtill when our men ſhould bord them.

And it was deuiſed by the Lord *Charls Howard* the next night following by ſtratageme well known, and therefore not needful at large to be here rehearſed, to fire all the Spaniſh ſhips, which in part was done and had taken further effect, but the enemie forſaking the rode, leauing Ankers & cables behind them for haſt, ſet vppe ſaile and fled. And the next morning being Monday, my Lord *Admirals* number being augmented aboue the Spaniſh with my Lord *Henrie Seimers* fleet of warlike ſhippes, a freſh fight began: the Spaniard flying afore to the north towards *Scotland*, and the Engliſh, following the chace with moſt ſharpe & bloudy fight.

In all which Battaile of nine daies together continuing, both great wiſedome and manhood was vſed by the ſaid Lord *Charles Howard*, by the Lords and Knights in hys company, Mariners and ſouldiours, and marueilous force was bent againſt the enemy. For one of the ſhips of the Queenes on Monday, the laſt day of the fight, ſhot in eight houres fiue hundreth and 32. great pellets out of her great ordinaunce hard vnder the ſides of the Spaniſh *Armado*.

What number may we thinke all the reſt of the great ſhippes did diſcharge that day. They of this great fleete of the enemies, beſide the great ſlaughter of their men, made and cauſed by our forces, were conſtrained to caſt ouerbord, their fine Jennets and horſes, and wared glad when night with darkenelle drewe on, ſetting indirect courſes that the Engliſhe might with more dificultie eſpie, finde, or follow them in the morning enſuing.

There were from the beginning till this time taken Priſoners, and Spaniſhe ſhippes ſoncke and ſpoyled by the Engliſh forces, and braſen peeces and Artillery taken, as the true number of them apeareth in bookes already printed, by the meanes aforeſaid, the purſuit was omitted, and the ſpaniardes ſought their way furtheſt about by the craggie rocks and Sea ſhore of *Scotland*, to the weſt of *Ireland*.

Where

Where God with windes and foule weather so tossed the remain of the *Armado*, that 17 of the greatest ships there, wracked, & were drowned with ꝯ losse of some thowsands of their men, beside artillerie, ordinance, and other lading that perished in the water. Thus they that came to kil vs, were killed, taken, or drowned, except those that escaped by flieng and running away: and God fought for *England* with his mightie hand and stretched out arme, when the force of the English had ceased to pursue. Let any reasonable man or others that haue any experience be Judge.

This proud and haughtie nation and people that came to conquer *England*, to kil man, woman, and child, to make the countrie wast, to take the land into their owne possession, if they had not bene sore afraide, and felt also the Pyon pellets and blowes of our English ordinance and the forces of the Lord *Charles Howard* and his most famous band of Mariners and souldiers to the losse of liues of their men and great spoile of their ships, would haue returned home the same way they came; but they durst not, but sought *Spaine* the farthest way about.

The fame of this victorie, howsoeuer the Spaniardes may or will colour it, is spread ouer all *Europe*, *Asia*, and part of *Africa*, insomuch that the heathē haue our renowmed Quæn in admiration for her vertues, princely qualities, royall hart and courage, and principally for this victorie atchieued vpon the Spaniarde. O most high, O most mighty, O most mercifull God, how good and gratious diddest thou shew thy self to our Quæne *Elizabeth*, to her dominions and territories, to her subiects and people: How godly, how prudently, how thankfully did her Maiestie at the last comming home and returne of the L. Admirall from the Seas, attribute and ascribe this victorie got ten by fight vpon the Sea, only to God, giuing him all the praise, honor, and glorie for the same, speaking in open audience of her Nobilitie, Ladies, and gentlemen in Court, these words, which one of late hath penned in a book written in latine verse of her Highnesse. The verses follow.

Carole, laudo tuas virtutes, laudo viriles
Inuictosq; tuos animos, comitumq; tuorum
Quod loquor ex animo loquor, O attendite, quæso
Non vis vlla hominũ, non tu (præclare Dynasta)
Non comites, socijq; tui, non Anglica classis.
Est Deus æternus, Deus est, qui solus & vnus
Effecit, totam vt victrix celebrata per orbem
Ore ferar populi, domi & vt secura quiescam.
Illi tota rei benè gestæ gloria detur,
Illi totus honor, sit ei sui gloria soli.

The Queenes going to Paules Church to giue thanks vnto God.

And her Grace did not onely in speech, but also in action apparant to the whole world shewit, when her Highnesse accompanied with the Bishops of the Realme, and Nobilitie came through the stréetes to the temple of S. *Paule* within the citie of *London*, & knéeling humbly within the west doore of the same Church, gaue with heart, mind, and lowlines of body, thanks to God for his mercies & benefites bestowed vpon her and her people, and after heard a sermon at *Paules* crosse, tending to the same end. As this was done and said before, like a most Christian Lady and Quéene, so itis worthy of remembrance, that contrarie to the custome of man and womans nature, prouoked, irritated and stirred vp before to wrath & displeasure, vpon outrage & malice, practised by any enemie, her Grace

The Queenes clemencie & wonderfull charitie, euen to the enemy.

with a most charitable and pitifull heart cherished and gaue almes, meate and drinke to the Spaniards, captiues and taken prisoners, forbidding that any iniurie or violence should be proffered vnto them, according to the counsell of S. *Paule*. Vince bono malum. *Ouercome the euill with doing good.* Here I admonish and exhort all true English, of euerie degrée, to print in memorie al the benefites afore rehearsed, receiued by the mercie of God, and daily and hourely to be thankfull for the same, and to learne with the Prophet to say & sing Misericordias Domini in æternũ cantabo. *My song shal be alwaies of the louing kindnes & mercies of the lord, with my mouth wil I euer be shewing of thy truth from one generation to another.* Again in the 146 Psal. *Praise*

the

the Lord O my ſoule, while I liue will I praiſe the Lord, yea, as long as I haue any being, I wil ſing praiſes vnto my God. Let vs follow the example of *Mardocheus* the 9 chap. of Heſt. who inioyned the Iewes the 14 day of the moneth of *Adar*, and the 15 day of the ſame, euery yeare, according to the daies wherein the Iewes reſted from their enemies and the moneth which was turned to them from ſorrowe to ioy, and from mourning into a day of myrth to kéepe them the dayes of feaſting and ioy, and to ſend preſents euery man to his neighbour, & giftes to the poore: wherfore was this done and enioined them? Becauſe *Haman* the Iewes Aduerſarie had imagined againſt the Iewes to deſtroy them & had caſt *Pur*, that is a lot to conſume & deſtroy them.

England be continually mindfull of ỹ great benefits receiued at Gods hand.

Let vs follow *Ieheſhophat*, who, when the childrē of *Moab*, & the children of *Ammon* came againſt him to battaile, did ſéeke the Lord, & proclaimed a faſt throughout all *Iuda*. So did the *Londoners* (God be praiſed for it) & the Engliſh, fearing God throughout all the Realme, and continued in praier from morning vnto night. I wiſh and exhort them in the Lord to kéep a memoriall thereof, & oftentimes to pray, and often to faſt, many times to giue thankes for the manifold bleſſings of God poured vpon vs in preſeruing (as he hath done) the Quéens Maieſties perſon from treaſon and imminent danger and peril, in ſending her Grace a long and gratious raigne, that it may pleaſe him to ſend her victorie ouer her enemies (as he hath done) if any here after ſhal ariſe. So ſhal it come to paſſe, that as *Ieheſhaphat* the king and the Iewes, without any ſtroke ſtroken on their parts, had their enemies ouerthrowen at gods hand & they gathered the ſpoile 3 daies, & the 4 day they aſſembled thēſelues in the vally *Berracah* & there bleſſed ỹ lord, then euery man returned with *Ieheſhophat* to go again to *Ieruſalem* with ioy. And they came to *Ieruſalem* with viols & with harps, & with trompets, euen vnto the lords houſe, & the feare of god was vpon al the kingdomes of the earth, when they had heard that the lord had fought againſt the the enemies of Iſrael, and ſo the kingdome of *Ieheſhophat*

20 *Chap. of Chron.*

was

was quiet, and God gaue him rest on euery side, likewise in the 14. Chap. of Exodus in the end of the same, it is thus written. *But the children of Israell walked vpon the drie land through the middest of the sea.* And it followeth in the 15. Chap. *Then sang Moses and the children of Israell this song vnto the Lord in this maner, I will sing vnto the Lord, for hee hath triumped gloriously, the horse and him that rode on him with all the rest, hath he ouerthrowen in the sea. The Lord is my strength and praise, he is become my saluation, he is my God he is my fathers God, and I wil exalt him. The Lord is a man of war, his name is Iehouah, &c.* Let vs thus pray, & praise God with ỳ Israelites for the ouerthrow of our enemis in the Sea: and he wil continue our good and mercifal God. Let vs continue to go to the temple with *Iehosophat*, and there with the harmonie of our cleane soules and bodies, giue there the Sacrifice of thanksgiuing. Let vs sing the 21 Psalme. Domine propter robur immissum gaudet Regina, & quia tu author illi fuisti victoriæ, exultat seriò. *O Lord, the Queene reioiceth for the strength that thou hast sent vpon her, and because thou hast bene the principall giuer of victory to her, she reioiseth earnestly.* Let her Maiesty spiritually reioise as she doth: Let vs her Subiectes take holde heartes, and be full of courage, if at any time forraine enemie should make attempt. The Lord will not forsake them that put their trust in him.

God grant her Highnesse a long life, a long and most prosperous raigne. God of his mercie, continue his blessings vpon this Realme of *England*. Amen.

FINIS.

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